To His GRACE the Lord Arch-Bishop of Canterbury.

May it please your Grace,

THE most solemn and peculiar part of the Christian Worship, which we commonly call the Communion, is a subject which I have for many Years thought much on, and read all I could meet with in the ancient Writers concerning it: And it is above Thirty Years since, that I began to promote Monthly Communions among my Relations in the Country; and in my own Parish I at last brought it to Weekly; and much desired to see the daily Sacrifice restored, at least in this City; for which purpose, about seven or eight Years since I wrote to the then Archbishop a Letter, which was taken well, but nothing was done upon it. But at last, when I saw no hopes of having it daily in Publick, it pleased God to give me an unexpected opportunity of having it in Private, by bringing together a little Company of constant Weekly Communicants, and amongst them, one in Holy Orders according to the Church of England, whom I had brought off from the Dissenters, and we presently agreed upon these three Things: 1. To meet daily at five in the Morning at a daily Communion: 2. To endeavour, as near as we could, in all things to follow the Example of the ancient Christians; and, 3. To avoid giving Offence to any, but especially to the Church of England: And the next Morning we began it, first in a private Room, and, by the Blessing of God, have continued it ever since without intermission, for about two Years and an half. When we had continu'd it near a Year, the Person who did officiate being like to be called from us, that it might not fall, I took Orders my self; and as soon as we obtained the favour of the Bishop of Glouceſter to have the use of his Church at Cripple-gate, (which was as unexpected as the other) we without delay removed our Meeting thither the very next day,

out of reſpect to the Church, as we had before, for the ſame reaſon, continu'd it in private, under a tacit Connivance, rather than make uſe of the late Act for Toleration. *And we have now had it in publick near three quarters of a Year without intermiſſion. While we had it in private we uſed ſuch* Enlargements *of the Church Service as I thought moſt agreeable to the ancient Form: But when we came into the Church, we forbore moſt of that, and confin'd our ſelves to the Church Forms, only ſupplying what I thought defective therein, as well as I could out of other Parts of our Liturgy. A* great Defect *in the Euchariſtical part I ſupplied out of part of the General Thankſgiving, and four Doxologies of the* Revelations, *which, whoever ſhall conſider, as we inſert them, will more eaſily perceive the defect of the reſt without them. And* another *great defect, in omiſſion of the Solemn Prayer, immediately after Conſecration, I ſupply'd, in part, with the firſt of thoſe two Forms which follow the Communion, and the Lord's-Prayer; which might be compleated out of the Litany, but I did not think fit to proceed ſo far as that. This I did before ever I had ſeen the Book* approved by the chief of our Biſhops, *and publiſhed at* Edinburg, *for the uſe of the Church of* Scotland, 1637. *which I believe to be much the beſt of any modern Form whatever: And therefore when this came lately to my hand, it was no little ſatisfaction to me to find that I had ſo compleatly concurred in Judgment with ſuch eminent Perſons, and had ſo great Authority to alledge for what I did, beſides what I had before. And I doubt not but Your Grace will approve the Matter all along, only I know You will ſcruple at the doing it without Authority. And as for that, I humbly offer to Your ſerious Conſideration the incloſed Paper; which I wrote in Anſwer to what I heard Objected againſt me, and which, when You have peruſed, I nothing doubt but You will think it a Matter of ſuch importance to the Church of* England, *as may deſerve the Conſideration of the reſt of the Reverend Biſhops. I do verily believe there hath been the hand of God in it all along, which hath brought it to this, from one ſtep to another, beyond any proſpect or foreſight of mine: And I believe he will ſtand by the Cauſe I have in hand. But I ſhall endeavour in all I do, to pay all the reſpect to Your Grace and to the Church of* England *that poſſibly I can:*

Your Grace's Humble Servant,

21. *Feb.* 169⅘ *E. S.*

Concerning the Uſe of ſome Portions of other Parts of our Liturgy in the Communion Service, upon juſt occaſion.

THAT the *Divine Inſtitutions, and other Matters of the Old Law* are ſo recorded by *Moſes*, and other Holy Writers, as is ſufficiently intelligible to ſuch as underſtand the ancient Cuſtoms and Practices of the *Jews*; but otherwiſe not: And therefore, that they, who without regard to their Cuſtoms and Practices have preſum'd to vent their own Phantaſies and Conceits, concerning Matters relating to thoſe Inſtitutions, but not particularly expreſſed in thoſe Sacred Records, have uſually ran themſelves into great Errors and Miſtakes, bewrayed their own Ignorance, and either much Weakneſs or much Inconſiderateneſs and Preſumption; is certain and known, or eaſie to be obſerved by all Learned Men, who are acquainted with thoſe Matters, or pleaſe to enquire into them.

That the very ſame is very plain and obſervable concerning the Sacred Records of *the Divine Inſtitutions and Matters of the New Law, or Goſpel*, viz. That they are ſo recorded as is ſufficient for thoſe who know and are well inſtructed in the Cuſtoms, Uſages, and Sentiments of the ancient Chriſtian Church, (that is, for thoſe for whom they were intended) but otherwiſe not: And with the very ſame conſequence, *viz.* That thoſe who without due regard to the Manners and Senſe of the ancient Chriſtian Church, have vented and vended their own Conceits and Imaginations concerning ſuch particulars relating to the Chriſtian Inſtitutions, as are not expreſſed in the Sacred Records of the New Teſtament, have ran themſelves into the like Inconveniences, and beſides, brought great Miſchief to others, even to whole Cities and States, by diſtracting the People, and making Diviſions and Factions among them, is as certain, and manifeſt alſo by the manifold Differences of all thoſe ſeveral Parties, which yet do each pretend to act and order all things by one and the ſame Rule of the Sacred Scriptures; but moſt certainly

err in their application; while each make that according to their own Imagination and the private Spirit of their ſeveral Leaders.

That this is thus ordered by the ſpecial and moſt wiſe *Providence of God*, upon greater reaſon than we poor ſhort-ſighted Mortals do imagine; but among other things to give and eſtabliſh the greater Authority to and in his *Church*, and to engage all particular Perſons to have the more regard and reſpect to it; we may reaſonably believe from the many References to it, both by the Apoſtles and by our Saviour, which we find in the Sacred Scriptures; and by the Practice of the ancient Chriſtians, as may be ſeen in *Irenæus* and others, in their appealing to the Teſtimony and Practice of the Apoſtolical Churches.

That the *Sacraments* of *Baptiſm* and of the *Euchariſt*, (which the Church of *England* doth well diſtinguiſh, as generally neceſſary to Salvation) and that of *Impoſition of Hands* for ſeveral Purpoſes, were Rites before in uſe among the *Jews*, and retain'd and Inſtituted by our Saviour to be continued in his Church, is likewiſe certain and known to moſt Learned Men, who have enquired into thoſe Matters: And therefore, that there needed nothing more of them to be recorded by the Sacred Writers than our Saviour's Inſtitution and Application of them to his own Purpoſe and Deſign, the reſt being ſufficiently manifeſt and apparent in the Types and Predictions of the Old Teſtament, the Practice of the *Jews* antecedent, and of the Chriſtian Churches conſequent to our Saviour's Inſtitution, and the Sacred Records thereof.

That as the ſcandalous Abuſe of thoſe of the *Church of Rome*, in arrogating to that particular Church the Authority of the *Catholick Church*, and in things not truly Catholick, according to that much approved Rule of *Vincentius Lirinenſis*, but Innovations of after Ages was a great and unhappy occaſion to ſuch as truly perceived the need, and were ſincerely deſirous of a Reformation of many things amiſs in that Church, to diſregard the Authority of the truly Catholick Church; ſo that being done, the great Abuſes which have been introduced into their moſt *ſolemn Worſhip*, called the *Maſs*, and the falſe Notions which they aſſert concerning the ſame, gave occaſion to thoſe who endeavoured a Reformation, but without due regard to the ancient Church, but according to their own conceits, to fall into contrary Errors and Miſtakes concerning the moſt ſolemn part of the *Chriſtian Worſhip*, and from thence into great Neglect of a great Duty, for the Honour of God and our Saviour, and for their own Benefit. This is matter of Fact, and eaſie to be obſerved by ſuch as are acquainted with the Sentiments and Practices

Practices of the true ancient Catholick Church, *viz.* that both have departed in theſe things from it: thoſe of the *Roman* Communion on the one hand, and thoſe called *Reformed*, on the other; and the one no leſs than the other: ſo that God ſeems to have concluded them all under Sin, that all may take ſhame to themſelves, humble themſelves under the mighty Hand of God, be no more exalted one againſt another, but leave off their Animoſities, and each out of a due ſenſe of their own ſhameful Miſcarriages return to Condeſcention and mutual Charity with all the reſt, and learn henceforward to pay more Reſpect to the true ancient Holy Catholick Church, than either ſlight or diſregard its Authority, or abuſe it to patronize Innovations and Corruptions introduced in after-times.

The Ancient Uſe of this Holy Rite of *the Euchariſt* amongſt the *Jews*, (and as I take it amongſt other People before the *Jewiſh* Nation,) was, 1. For Recognition of the Soveraignty of God by a Preſent of Thankſgiving for his Creation of the World, and particularly of the Creation of Bread and Wine, the principal Aliments of our Lives; and therein a Recognition alſo of our Dependance upon him, and being ſupported by his Bounty. 2. For a ſpecial Memorial and Celebration with Thankſgiving of ſome ſpecial Mercy or Divine Favour at the time commemorated. 3. For a Confederation with God. 4. For a Sacred Confederation of mutual Amity and Charity between the Perſons Partakers of it. And this our Saviour appointed to be continued in his Church, appropriating the ſpecial Memorial, as often as it was celebrated, to be only of Himſelf and his Paſſion; and that being ſufficiently ſpecified in the Sacred Records, all the reſt was ſufficiently intelligible both to *Jews* and *Gentiles* in thoſe times; and therefore St. *Paul* referrs to both, 1 *Cor.* 10. 18, and 21. to what was done by them, and for what purpoſe, as things well known, and eaſy to be obſerved; but was moſt compleatly manifeſt and illuſtrious in the continual Practice and common Senſe of the Chriſtian Church, *from the riſing of the Sun to the going down of the ſame*, as was Prophiſied by *Malachy*, *Mal.* 1. 11. and as that Prophecy was always underſtood by the Ancient Chriſtians.

As the *Jews* have always had, and have to this Day, certain *preſcribed Orders and Forms* for the Solemn Worſhip of God, which, though in ſome leſſer matters they differ, as the *Italian*, the *German*, the *Spaniſh* or *Portugal*, *&c.* yet do all agree in the Principal; ſo it is very plain from all the Records that we have of the Solemn Worſhip of the Ancient Chriſtians, that their Order was the very ſame with what was practiſed by the *Jews*, and their Forms ſo like thoſe of the *Jews*, only with ſuch Improvements as the Goſpel made to the Law, that it

ſeems to be truly Apoſtolical, and agreeable to our Saviour's Practice. Nor did the Ancient Order and Forms of the *Chriſtian Liturgy* differ otherwiſe in the ſeveral Churches, than the *Jewiſh* do at this Day, that is only in leſſer Matters; but in the greater and eſſential Parts there hath always been a Catholick and Univerſal Agreement in all Churches of the World, except only that the *Roman* and *Latin* Churches, and ours after them, have too much abridged both the Euchariſtical and the Euchtical Part, for many Ages paſt.

It hath anciently been *diſtinguiſhed into Two parts*; the *Firſt*, whereunto were admitted the Catechumens and Penetents, and others, and was therefore in the *Latin* Church called *Miſſa Catechumenorum*, was plainly according to the Order of the Synagogue, conſiſting of the Reading of certain Portions of the Sacred Scriptures, and a Word of Exhortation mentioned, *Act.* 13. 15. The *Other*, was what was peculiar to the Faithful, and was as plainly according to that Sacred Rite, wherewith the *Jews* did conclude not only their Paſcal, but all their Feaſts, with Thankſgiving and a ſpecial Memorial and Annunciation of the Divine Favour then more eſpecially celebrated, and which our Saviour appropriated to the Commemoration and Celebration of his Paſſion, with ſome things peculiar to the Chriſtians. It conſiſted, 1. Of Preparatory Prayers. 2. The Offerings of the People, and the Oblation of Bread and Wine upon the Altar, with Prayers thereunto belonging. 3. The Euchariſt or Thankſgiving, largely ſetting out the Benefits of God, of his Creation of the World, and of divers Acts of his Providence, deducing all to the Incarnation and Paſſion of our Saviour, and then reciting the Hiſtory of the Inſtitution. 4. The Solemn Prayer, (commemorating to God the Father the Paſſion, Reſurrection, and Aſcenſion of our Saviour) and praying for the Holy Ghoſt to deſcend and ſanctify the Propoſited Elements of Bread and Wine, and themſelves; for the Biſhops, Preſbyters, and Deacons, and the faithful People; for Kings, and Emperors, and Magiſtrates; and for all the Neceſſaries of humane Life. 5. The Communion. 6. The Thankſgiving and Prayers after the Communion; and the Benediction of the People by the Biſhop or Presbyter.

In the Subſtance of all theſe there is a *Univerſal Agreement* in all the moſt ancient Liturgies, and what occurs, or is obſervable concerning them in the moſt ancient Chriſtian Writers, though they differ in Words, and in ſome leſſer Particulars, yet conſiſtent enough one with another; ſuch as is obſervable even in the Evangeliſts themſelves. Only, as I noted before, *the Latin Churches*, which, according to the Genius of the *Romans*, were more addicted to Pomp and Action, have too much abridged

abridged what others have expreſſed more largely in Words: And whence *Ours*, in following them, is plainly become *defective* in the Euchariſtical Part; and in the next Part, of the ſolemn Prayer, by an unhappy miſtake to avoid what was thought to be amiſs in theirs, is fallen into a greater defect, of a total Omiſſion of the whole; contrary to all ancient Forms: So that in the one we neglect (or too ſlightly paſs over) a great and Solemn *Duty* to God, and our Saviour; and in the other, a great and high *Priviledge and Advantage* to our Selves: and not only ſo, but what is moſt highly honourable to our Saviour alſo, *viz.* That Prayers ſhould be offered up to God with the Memorial of his Paſſion, as the only Means of Acceſs to, and Acceptance with the Father, all over the World. Which was (undoubtedly) that which ſo incenſed his and our Enemy with Envy and Malice againſt it, to uſe the utmoſt of his Wiles and Energy againſt the Weakneſs of Men, to obſcure and overcloud the Glory and Luſtre of it. And this ſhould move us to be the more circumſpect, and reſolved to extricate our ſelves out of his Impoſtures, and to maintain the Honour of our Lord and Saviour.

And this being ſo, what Mortal, what *Humane Authority*, can prohibit or reſtrain the due performance of ſo great a Duty to God, and our Saviour? or, The Uſe and Enjoyment of ſo great a Priviledge, Advantage, and Benefit to our ſelves? What can be a greater Act of *Sacriledge*, than ſuch a Prohibition or Reſtraint? I know very well what Deference is to be given to the *Laws of Men*; but I know alſo the Inſtability of Humane Nature, how apt we are to warp on the one hand, and on the other: and therefore we have need to beware, that while we intend but due Obſervance to the Orders of Men, we fall not into down-right *Phariſaiſm*, and make the Inſtitutions of our Saviour of none effect, to ſet up or keep up our own Orders and Conſtitutions: that we do not derogate from the Honour of our Lord, to keep up our own Reputation; nor from the Authority of the Catholick Church, to eſtabliſh that of our own particular. We ought to obey God rather than Men. When we pay Reſpect to the Laws and Orders of Men for God's Sake, that is a Reſpect to God Himſelf; but when we have greater Regard to the Orders of Men, than to the Honour of God, we preſently fall into Sin; which may be very great and provoking, according to the Matter and Circumſtances of the Caſe. All *Humane Authority* is a ſubordinate Authority; and both Philoſophers and Divines, and Lawyers, and our own Law-Books, do all agree, that all *Humane Laws*, contrary to the Laws of God, or derogatory to his Honour, are null and void. It is a great Improvidence and unhappy miſtake for any Humane Authority to make any

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ſuch Laws, as may be juſtly queſtioned upon that Account: and therefore, if any ſuch be made, it is the Duty of ſuch as are to interpret the ſame, to make ſuch Conſtruction of them as is moſt conſiſtent with the Laws of God and his Honour; for otherwiſe it would expoſe the Humane Authority to juſt Contempt.

Now as to the caſe of Additions to ſupply the Defects aforeſaid, there have been ancient Canons, that no Prayers ſhould be publickly uſed in the Church, but ſuch as were approved by the Biſhops, or others of Authority and Reputation: but I do not find that there were ever any Canons, which ſo tyed up the Biſhops, that they might not allow any Additions or Alterations to be made upon juſt Occaſion. And therefore, to ſuppoſe that any of our Canons or Laws doth reſtrain not only private Perſons, but even our Biſhops and Arch-Biſhops from conſenting to the Uſe even of any of our own Forms, otherwiſe than juſt in the Order preſcribed, upon ſo juſt Occaſion, as to ſupply ſuch Defects, as aforeſaid, would be without Precedent and not for the Honour of our Church. And the Additions in Queſtion being all (except the four Doxologies of the Cœleſtial Choir recited in the *Revelations*) taken out of our own Forms; and for the Uſe of which, in the Order in which they are uſed, there may be produced not only greater Authority than that of any particular Church; but beſides, if it be well conſidered, the Judgment of divers of the principal Perſons of our own Church, both ſuch as are Deceaſed, and ſuch as are now Living; they cannot now be prohibited, without giving occaſion of hard Cenſures upon us, as too rigorouſly obſervant of humane Laws and Canons, more than of the Laws of God, or his Honour, or of the Authority of the truly Catholick Church.

And if *the Particulars of theſe Additions* be conſidered, how Excellent and Divine they are in themſelves, how accommodate for the purpoſe, how needful in the Places to which they are applied, how lame and maimed they leave the Service, where they are omitted, as it would be grievous to thoſe who have been uſed to them, ſo nothing can more expoſe the *Church of England*, as too Formal, and too much addicted to an overvaluation of their own Acts, than a Prohibition or Reſtraint of the Uſe of ſuch things, after they had once as it were obtained a Poſſeſſion, as they have amongſt us. Nor can it be very creditable, when the things are well conſidered, for any one to ſhow my diſlike of them. Some, it is likely, have for that cauſe abſtained from Communion with us; and I have been always well enough content that they ſhould; for it might be feared, that the Religion of ſome of them had in it more of Formality and Superſtition, than of true Senſe and Devotion, and good Underſtanding of the Matter: and for ſuch as had ſo little

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Affection to ſuch holy things, as to take ſuch cauſeleſs Offence againſt them; I doubt they were not ſo well qualified for them, as might be wiſhed.

But after all, if we well conſider *our Canons and Laws*, which are ſo much urged, perhaps we ſhall find that, upon a fair Conſtruction, they need not, nor are not to be ſo far extended, as ſome apprehend; and others, it may be, too unadviſedly would have. For, 1. I do not find that they do put any ſuch Reſtraint upon our Biſhops, who are in Place of Authority, but that upon weighty and Important Conſiderations ſuch Changes and Alterations may be made, as to them ſhall ſeem neceſſary and expedient. And the Preface of the Book confirmed by Act of Parliament, 14 *Car.* 2. ſeems to intimate as much. And, 2. neither do they expreſsly reſtrain the Uſe of any of our Collects or Prayers in any of our Offices, though more eſpecially compoſed for ſome other, upon juſt Occaſion. And common Practice agreeth herewith, when in both our Morning and Evening Service we uſe the Prayers ordered for the Viſitation of the Sick, and to be ſaid in the Preſence of the Sick Perſon, and not in the Church. And therefore, 3. The *moſt reaſonable Conſtruction*, and the very intent of the Law, ſeems to be this. 1. To prohibit the Uſe of any other Forms, whether of the *Papiſts*, or of the *forreign Reformers*, to whom ſome of ours were too much addicted, and by whom our Reformation hath been in ſome things too much influenced. 2. To prohibit any ſlight or diſ-reſpect to the Orders and Compoſures of our Church, by curtelling them thereby to give more ſcope and reſpect to the arbitrary Compoſures of particular Perſons in their Pulpits. 3. To prohibit, according to the ancient Canons, any unapproved Forms to be uſed in the Church. This I conceive to be a fair and reaſonable Conſtruction: But to extend it further, to abridge the juſt and reaſonable Authority of Chriſtian Biſhops in theſe Matters, ſo peculiarly belonging to them, is both without Precedent in the Chriſtian Church, and certainly not very honourable for Ours; which is too much hampered by the State in other Matters, more than is for, or conſiſtent with, the Advantage, Benefit, or Good of either Church or State.

To conclude, theſe *Two great Defects* in our moſt Solemn Office have *proceeded*, the one from the *Romans*, who, with their particular *Prefaces* to do Honour to the Saints, have excluded the Solemn Preface of the Euchariſt in Honour of our Saviour; the other from the *forreign Reformers*, who, for fear of ſetting up another Sacrifice beſides that of the *Croſs*, have laid aſide the proper uſe of the Memorial and Repreſentation thereof for the Application of it to the Neceſſities and Occaſions of the Chriſtian Church, and of the true Chriſtian Sacrifice,

crifice, as it was anciently univerſally underſtood by the Catholick Church. And if this be ſo, *it remains* for *our Governours* to conſider and judge, Whether it be right in the Sight of God, to reſtrain any Man, by the moſt rigorous Conſtruction of Law, from doing Honour to our Saviour in Authentick Forms of our own Compoſure, and what is of greater Authority, and hold him to offer knowingly an imperfect Service, while they do themſelves, and permit all others, to tranſgreſs the Canons Eſtabliſhed by Law, either with private Forms, or *extempore* Prayers, at their Pleaſure, in their Pulpits? And, Whether it might not be more adviſable to give ſome Encouragement to ſuch eaſie Supplies of thoſe Defects to be inſenſibly introduced by ſuch as are ſenſible of the Defects, than to hold them to the Performance of a known imperfect Service; and, at laſt, to expoſe our own Failings by an unexpected Alteration in ſuch conſiderable Matters? And for *my ſelf*, it ſeems to deſerve good Conſideration, Whether I ſhould reſt ſatisfied in the Authority of the Governours of the Church to excuſe my Performance of ſo defective a Service to God in Publick, if I may not be permitted to do otherwiſe? or, To make Uſe of the Laws of the State, to which our Biſhops are Parties, to perform it as compleatly as I can in ſome decent large Room fitted for that Purpoſe?

And whereas *my Subſcription* is Objected againſt me; to that I Anſwer, *That as I did ſubſcribe, God knows, in all Sincerity, ſo I am not yet ſatisfyed that I have done any thing contrary to my Subſcription.* And the Subſcription is, and ought to be intended and conſtrued to be with a tacit Salvo of all antecedent ſuperiour Obligations: ſo that if any thing therein be afterward diſcovered to be inconſiſtent with that, the Subſcriber can only repent him of his over-ſight, but muſt not think himſelf ſo diſcharged of his former, and greater Obligations. But had I not this to ſay, how juſtly to ſuch Clergy-Men as Object this might I ſay, with our Saviour, *He that is without Sin among you, let Him caſt the firſt Stone:* or rather, Thou Hypocrite, Which of you doth not tranſgreſs your Rule, the Orders of the Church, and the Laws of the Land, and are connived at, or permitted ſo to do, and in ſome Places, notwithſtanding the Complaints of the People? And of this kind there is matter enough to be retorted, if we do well conſider the Statutes, the Canons, and the Rubricks; and even without going further than this very Subject; Who is there in the Nation that obſerves the Rubricks before the ſeveral Prefaces, which plainly imply a Communion for ſeven Days together, after each of thoſe great Feaſts? And in our Cathedrals, How is the Rubrick at the end of the Communion Service obſerved? And

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if it be true, which one of the moſt excellent and moſt learned Perſons of our Church hath aſſerted in his Pulpit, and is ready to make it good, *That by the Conſtitution of our Church every Miniſter ought to have a Communion every Day, if but Three of his Pariſh do deſire it*; What ſhall we ſay to them, who will not gratify the Deſires of many, to let them have it ſo much as every Lords-Day; to ſay nothing of the Impiety and Sacriledge of ſuch a Denyal? And if we do but conſider the Books which are Written, and the Sermons every where Preached, concerning the Duty and Benefits of Frequent Communion, and then a little reflect upon what is Practiſed by ſuch as Preach and Write thus, (to paſs by that Exhortation, which all ought to read, when they ſee the People negligent) How great a Part of our Clergy are ſelf-condemned? and what Scandal do they give to tempt People to ſuſpect, that they do not believe what themſelves do Preach upon ſo ſerious a Subject? What is this but plain Phariſaical Blindneſs, ſo to ſtrain the Laws to reſtrain ſuch Acts of Devotion ſo authorized, and at the ſame time to remit the Execution of them in Caſes of wilful Neglect of Duty and Diſregard of the Orders of the Church? To what a paſs is our Church come, and what a Reformation is this, if Liberty muſt be allowed to private Conceptions of Prayer to God in the Pulpit, and a Reſtraint muſt be put to Primitive and Catholick Piety at our Altars? If Negligence and Lazineſs muſt have Indulgence, and true Devotion be tyed up to ſhort Commons? I do verily believe that next to the Offence taken at the formal and indevout manner of Reading our Prayers, which is very common, nothing hath given more diſguſt to Diſſenters, and raiſed a greater Prejudice in them againſt it, than the ſhortneſs of ſome of our Forms, and their Inſufficiency to excite or to ſatisfy the Devotion of many ſincerely Religious People. And what Reflections would it occaſion upon our Church, to put a Reſtraint upon the Uſe of ſuch things as theſe. For,

The ADDITIONS *were only theſe:*

When we came firſt to St. *Alphage*, where the Reading Desk is placed, as I conceive it ought to be, I began to read the whole *Morning Service* with no little Satisfaction, both to the People, and to my ſelf: but in a little time I found, that by reaſon of ſome hurt I have formerly received upon my Nerves, I was not able to continue that, and thereupon, before the Communion Service, I began with

The Angelick Hymn, Luk. 2. 14.
The Benedictus, Luk. 1. 68.—75.
Pſal. 67. 1.
The Collect, Prevent us, O Lord, &c. Then

[illegible] *Service* I read all, and [illegible] *Sunt of Christ's Church*, [illegible] there were any [illegible] any *Sick*, &c. I made use of those [illegible] *of the Sick*; if there were any [illegible] such time as they were absolved, for them I [illegible] *Prayer in that Office*, only leaving out what is peculiar for Sick Persons; and I also there used the Collect for *Ash-Wednesday*, for *New and Contrite Hearts*.

After the *Confession*, the short Collect, *O Lord we beseech thee*, &c. in the *Commination*, and upon special Occasion, that also which follows, and then the *Absolution*.

After the Sentences, immediately before the *Sursum Corda*, *The Grace of our Lord Jesus Christ*, &c. which I observe in the anicent Book of the *Constitutions*, and in all the *antient Liturges*, to be used in that very place. And after those Responses:

It is very meet, right, and our bounden Duty, that we should [adore, worship, and glorify thee, and] at all Times and in all Places give [Praise and] Thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, [for all thy Goodness and Loving-Kindness to us, and to all Men: We bless thee for our Creation, Preservation, and all the Blessings of this Life; BUT ABOVE ALL, *for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory. And] therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full* [illegible] *of thy Glory; Glory be to thee, O Lord, most High.*

Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created All things; and for thy Pleasure they are and were created.

Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing:

For thou wast slain, and hast redeemed us unto God by thy Blood out of every Kindred, and Tongue, and People, and Nation.

Blessing, Honour, Glory, and Power, be unto Him that sitteth upon the Throne; and unto the Lamb, for ever and ever.

And these were all our *Additions*, which being all such *Authentick Forms*, and being used upon such Occasion, I should think a truly pious Soul should not dare to discourage the use of them.